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The Integration Program of the New York City schools has two objectives: desegregation, to accomplish a better ethnic distribution of pupils; and improvement in achievement of pupils handicapped educationally by social and economic forces. These objectives can be realized only if the entire school staff is able to meet the human relations needs which will inevitably arise.

There are many aspects of the culturally different child which teachers need to understand. A knowledge of the history and development of the Negro race in America and of the unfounded myths which have arisen about Negroes is important. There are many stereotypes, derogatory phrases, and professional terms which are negative in tone, of which teachers should be aware so that they can be avoided in parent-teacher conference. The self-image of a minority group is extremely important in determining the child's motivation for school work. Inspirational teaching and guidance by motivated staff members is a means of helping the child improve a negative self-image. Knowledge of the adjustment problems of Puerto Rican New Yorkers and of other immigration groups which reside in the city can help a teacher appreciate the need for extending democratic principles to the many groups in our culturally pluralistic society. Discussion questions, a book list, and suggested instructional films on many aspects of human relations are included as teacher aids.

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HUMAN RELATIONS UNIT
Board of Education The City of New York

1965

Office of Education-EEOP
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BRIDGES TO UNDERSTANDING

TEACHER ORIENTATION AIDS

HUMAN RELATIONS UNIT
Board of Education The City of New York
1965
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INTRODUCTORY STATEMENT

In the report submitted by the Board of Education to Dr. James E. Allen, State Commissioner of Education, in August, 1963 and in the subsequent reports of December, 1963 and May, 1964, we set forth our plans for integration in the schools. In these reports, we indicated the urgency and the importance of further orientation of teachers and supervisors to assist in the resolution of current, acute human relations problems. The Human Relations Unit has prepared the material in this bulletin for use in the various staff programs under way or contemplated in the districts and schools throughout the city. It is my hope that this bulletin will receive maximum utilization by the professional staff.

BERNARD E. DONOVAN
Executive Deputy Superintendent of Schools

February 1, 1965

ACKNOWLEDGMENTS

As part of the ongoing integration program of the Board of Education, the Human Relations Unit has prepared the materials in this bulletin to assist field personnel in the continuing process of teacher orientation and teacher training. From time to time, copies of these articles were distributed to the field superintendents as an additional resource for staff orientation. We have now decided to publish the material in this form so that those engaged in the work of the Human Relations Unit and all other interested members of the professional staff will benefit by the convenience of having these materials within the covers of a single bulletin.

Although the bulletin is a joint product of the staff of the Human Relations Unit, I would like particularly to thank Mr. Rufus B. Shorter and Mr. Max M. Shapiro for their part in the development of this material. Mr. Shorter, Assistant Administrative Director of the Human Relations Unit, bore the major responsibility for the writing and editing.

Grateful acknowledgment is made to Assistant Superintendent Jacob Landers and to Mr. Albert Bronson of the Human Relations Unit for assistance in the preparation of the final draft of this bulletin. A special word of thanks is due Mrs. Stel B. Neumann of the Human Relations Unit for arranging for the cover design. The design was the work of Mr. Benjamin Clements of the High School of Art and Design. We are indeed grateful for this contribution. Finally, we are indebted to Mr. Irving Schwartz of the Office of Education Information Services and Public Relations, for his assistance in arranging for the printing.

FREDERICK H. WILLIAMS
Director, Human Relations Unit

FOREWORD

The Integration Program of the New York City schools has moved toward two objectives: desegregation, to accomplish a better ethnic distribution of pupils; and improvement in the achievement of pupils most handicapped educationally by social and economic forces. These two objectives can only be realized if the entire professional staff is enabled to meet the new and intensified human relations needs which will inevitably arise in the process.

Since its establishment three years ago, the Human Relations Unit has made staff orientation one of its major functions. The materials in this bulletin are the outcome of practical experience in the field during a period when many of these new problems were presenting themselves for solution. These contributions are attempts to answer, in a tentative manner, many of the questions which have arisen during orientation sessions.

Each of the articles discusses some aspect of culturally different children, particularly the present minority group children in our city, Negroes and Puerto Ricans.

While the individual articles deal with related themes, each is intended to be used in a discussion unit for a seminar, workshop session or faculty conference. Discussion questions may be found throughout the bulletin and a Human Relations booklist is provided at the end of the booklet.

It may be of interest to note some of the questions which have created the need for this bulletin. Teachers have asked:

Why are some schools called inferior?

Why does the Free Choice Transfer Plan meet with so limited a response on the part of Negro parents?

Why haven't Negroes improved their lot just as European immigrants have?

Isn't more money spent on "Negro" schools?

What are the values of intergroup education?

Why doesn't the Negro home make a greater effort?

How can we solve the grouping difficulties that result from racially integrated classes?

Why is the neighborhood school concept being modified?

These and similar questions are the genuine concern of many staff members who seek an opportunity to discuss them frankly, to improve their understanding and to relate more effectively to their pupils.

It is hoped that this material may stimulate such discussion. Comments by teachers, supervisors and parents are welcomed by the Human Relations Unit.

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THE NEGRO: FACT AND FICTION

The Board of Education and the Superintendent of Schools, in their recent integration reports, have recommended increased emphasis in the curriculum on minority group contributions to American history and culture.[1] Each report has emphasized the importance of this concept in the total integration plan. In recent years, the primary effort has been directed toward the correction of distortions and omissions about the Negro in American history.

Why do we emphasize the distortions of Negro history at this time rather than those of other minority groups?

The Negro American is the largest minority group. The Negro has been on the American scene for the longest time without moving into the mainstream of American culture. The Negro minority is the only group in this country that was subjected to human slavery. No other group faces the problems now confronting the Negro minority.

What is the objective in teaching about the Negro in America?

Many educators and historians have noted the fact that most American history textbooks do not reflect contemporary scholarship with respect to the Negro in American history. The mechanical repetition of the prejudiced myths and stereotypes of the past has distorted the image of the Negro. As a result, attitudes and behavior of and toward the Negro have been adversely affected.

A "Policy Statement on Treatment of Minorities in Textbooks," issued October 9, 1962 by the Superintendent of Schools states, "Realistic and accurate description and analysis of the pluralistic nature of American society, its achievements and current problems, is imperative at this critical moment of our history. Without such description and analysis, the image of the unassimilable 'outsider' becomes the unconscious basis for prejudice and discrimination. Inadequate text materials are psychologically damaging to children of minority groups who find it impossible to identify themselves with individuals or groups in their books."[2]

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[1]Board of Education, City of New York:
Plan for Integration, August 23, 1963, page 3.
Progress Toward Integration, December, 1963, page 6.
Action Toward Quality Integrated Education, May 28, 1964, page 6.

[2]Board of Education, City of New York: "Policy Statement on Treatment of Minorities in Textbooks," October 9, 1962, page 3.

A resource handbook for elementary school teachers entitled *Intergroup Relations,* prepared by the State Education Department, states "We know from research data and from our own observations that textbook information about the Negro and other minorities is not sufficient to help teachers as they strive to improve good intergroup relations understanding among their pupils."[3]

Studies by the Anti-Defamation League of B'nai B'rith[4] of history and social studies textbooks reach the same conclusion, namely, the inadequate or distorted treatment of minorities leading to myths and stereotypes.

A report was made recently by University of California historians to the California Department of Education on the study of seven history textbooks adopted for school use. "We are concerned not only because much of the material in these books is bad history," the report says, "but additionally because it is a kind of bad history that reinforces notions among whites of their superiority and among Negroes of their inferiority."[5]

In the recently completed document, "The Negro in American History: A Bulletin for Teachers," prepared by the Curriculum Division of the Board of Education, Dr. Joseph O. Loretan, Deputy Superintendent of Schools, states in the Foreword, "There is today considerable interest in teaching about the Negro's role in American history and culture. In part this is due to occurrences in the area of race relations in both North and South. But it is also attributable to a growing awareness that history textbooks used in schools and colleges generally do not include adequate treatment of this subject. Several recent studies have revealed that many textbooks either distort or omit important information on the history and achievements of Negroes. Modern scholarship on this aspect of the American past is often poorly reflected in the materials now available for teacher use."[6]

What are some of the myths about the Negro?

1. Slavery represented an improvement in comparison to the primitive, backward, uncivilized conditions which the slave left in Africa.

The recent resource bulletin for our schools states, "Using the criteria of modern scholarship and the realities of cultural history that are available

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[3]University of the State of New York, State Education Department: *Intergroup Relations,* A Resource Handbook for Elementary School Teachers, Grades 4, 5, and 6. 1963, page 9.

[4]Marcus, Lloyd, Ed. D.: *The Treatment of Minorities in Secondary School Textbooks,* Anti-Defamation League of B'nai B'rith, 1961.

[5]National School Public Relations Association: *Education U.S.A.,* Washington, D.C., April 2, 1964.

[6]Board of Education, City of New York: *The Negro in American History: A Bulletin for Teachers,* Bureau of Curriculum Research, January, 1964.

to us, a picture of the African heritage of twenty million Americans emerges that can be compared favorably with those of other ethnic or national groups."[7]

2. The abducted African was ill-equipped for any independent life. Slavery, in one sense, was a boon, making no intellectual demands upon the slave.

The first Africans brought to this country were made indentured servants, securing freedom after a term of servitude as was the practice with white indentured servants. The census of 1790 attests to the fact that there were 59,000 free Negroes then in this country.

3. Negro Americans were simple and childlike as slaves, uneducated and bewildered as freedmen.

While often assuming a posture of abject subservience, the Negro slave engaged in a continuous campaign of sabotage and at times overt rebellion against the slave owner. John Hope Franklin reports of the slave, "As long as he was in this world he had to make the most of the unfavorable situation by loafing on the job, feigning illness in the fields and on the auction block, and engaging in an elaborate program of sabotage. . . . He was so ruthless in his destruction of the crops that the most careful supervision was necessary to insure their survival until harvest time."[8]

In referring to the Reconstruction Period, the recent resource bulletin points out that many of the Negro leaders in the South were university graduates or self-educated and helped develop sound progressive measures for the rehabilitation of the South. "Vilified by conservative white Southerners and scorned by historians ever since, the 'carpetbaggers,' 'scalawags,' and Negroes who wrote the state constitutions in 1867 and 1868 produced the most progressive organic laws the South had ever known. They abolished slavery, race distinctions in the ownership and inheritance of property, and property qualifications for voting and holding office. They promulgated virtually universal manhood suffrage, established the public school systems, and made provisions for more efficient local government. When the ex-Confederates regained power at the end of Reconstruction, they retained many of the provisions they had condemned a decade before, rewriting only those clauses that had enfranchised the Negro."[9]

4. With the exception of George Washington Carver, Negroes have not made significant contributions to the general progress of mankind.

A booklet prepared by the Ohio Civil Rights Commission states, "How

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[7]Ibid, page 9.

[8]Franklin, John Hope: *From Slavery to Freedom*, Alfred A. Knopf, New York, 1963, page 206.

[9]Board of Education, City of New York: *The Negro in American History:* A Bulletin for Teachers, Bureau of Curriculum Research, January, 1964, page 38.

many educators, let alone children, know even the simplest facts of Negro history? When Columbus crossed the Atlantic in 1492, the "Nina" was captained by a Negro, Alonzo Pietro. Balboa was accompanied by at least one Negro, Nuffo De Alamo, on his voyage of discovery of the South Sea in 1513. Negroes participated in much of the exploration of the New World; one Negro, Estevanico, mentioned often in the Journal of Capeza de Vaca, discovered the Zuni Indians and was the first European to discover New Mexico and Arizona. Alexander Dumas and Alexander Pushkin were mulattoes of considerable fame. Matthew A. Henson was with Commander Peary when he took the American flag to the top of the world in 1909. The name of George Washington Carver indicates to many Negroes that, whatever building it is which bears the famous scientist's name, it is fairly certain to be in the Negro part of town. Although the name of Carver is well known, the names of Ernest Everett Just (biologist-zoologist), Charles Henry Turner (outstanding researcher), James A. Parsons (electro-chemist and metallurgist), Benjamin Banneker (astronomer and maker of the first clock constructed in America), Dr. Daniel H. Williams (performed first successful heart operation), and Dr. Charles Drew (authority on preservation of blood plasma), and Elmer S. Imes (physicist) usually provoke only blank stares when, in fact, each made outstanding contributions in his field. Elmer S. Imes, for example, extended the Quantum Theory to include the rotational states of the molecule and opened up vast, new horizons in molecular physics. Ignorance of Negro contributions merely reinforces the misconception that their achievement is not significant."[10]

Are Negroes the only group inadequately treated in textbooks?

Certainly not. Many of the references used so far in this article attest to inadequacies in depicting properly how this nation grew as a collection of minorities who gained a sense of unity of purpose through the American Dream. In the course of this growth into the cultural pluralism that we have today, many groups have been subjected to prejudice and discrimination.

Why hasn't the Negro followed the path of the other groups that came to this country?

As stated before, no other group was subjected to slavery as part of the pattern of discrimination. No other group came here involuntarily. The Negro family members were separated as they were sold or transferred to suit the convenience or profit of the slave owner. Humiliation and degradation were studiously accorded the Negro to ensure his understanding of the caste system. The set of myths concerning the alleged racial inferiority of the Negro was elaborately built to accommodate an economic advantage at

[10]Briggs, William A. & Hummel, Dean L. *Counseling Minority Group Youth:* Ohio State Board of Education, 1962.

the expense of the American philosophy of equality of opportunity. This myth and the concomitant practices took their toll in shaping attitudes and beliefs of both whites and Negroes. The denial of opportunity to the Negro leading in general to his inadequacies reinforces the myth in a kind of self-fulfilling prophecy.[11]

What do Negroes want?

It is doubtful that anyone can answer that question properly. Each Negro is an individual with his own personality, his own assets, and liabilities, his own hopes and dreams.

At least one thread of common desire would be that the above stated fact be recognized by everyone.

The promise which the Civil War, the Emancipation Proclamation, the Reconstruction Period, the 13th, 14th, and 15th Amendments to the Constitution offered the Negro was shattered for political expediency in the 1876 election of Hayes. The South accredited the electors voting for Hayes in exchange for a promise of withdrawal of federal troops from the South.[12] Once this was accomplished, the reign of terror by the Ku Klux Klan set in. Terrorism and lynching to restore the inferior status of the Negro and denial of civil rights to him were the order of the day.

Probably the most significant part of the story of the Negro in America is the failure of the elaborate design to have him accept and conform to second-class citizenship. The occasional breakthrough of leaders of slave revolts, leaders like Frederick Douglass, Harriet Tubman, Mary Bethune, Washington, DuBois, symbolized the unquenchable thirst for justice, dignity and a share in the American Dream. All of this did not occur without the aid and support of whites who could not abide the American Dilemma. They joined the Negro in the abolitionist movement, in establishing the first schools for Negroes in the South and in establishing organizations like the National Association for the Advancement of Colored People and the National Urban League.

Hasn't the Negro made rapid progress?

The 1954 Supreme Court Decision on school segregation overturning the "separate but equal" doctrine of that court in 1896, the fair employment practices and housing laws and the new civil rights law are putting legal teeth into the more general pronouncements in our Constitution and our Declaration of Independence.

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[11]Group for the Advancement of Psychiatry: *Psychiatric Aspects of School Desegregation*, Report No. 37, May, 1957.

[12]Franklin, John Hope, *Reconstruction*, pages 212-217.

The net result of these efforts is that:

There are more Negroes in school than ever before.

There are more Negroes in college than there are college students in all of England.

There are more job opportunities for Negroes than ever before.

Still the Negro has failed to keep pace with the rate of progress of the white.

There are more dropouts proportionately among Negroes than whites.

There are two Negroes for each white among the male unemployed.

The income nationwide for the average Negro family is $3,280, for the average white family, $5,800. In New York City, the average Negro family income is $4,297, for the average white family, it is $6,091.

As stated by the late President Kennedy in his message to the American people on June 11, 1963:

> "The Negro baby born in America today—regardless of the section or State in which he is born—has about one-half as much chance of completing high school as a white baby, born in the same place, on the same day—one-third as much chance of completing college—one-third as much chance of becoming a professional man—twice as much chance of becoming unemployed—about one-seventh as much chance of earning $10,000 per year—a life expectancy which is seven years less—and the prospects of earning only half as much."

The demand for a quickened pace in reaching equality of opportunity and first-class citizenship with all the rights and responsibilities that entails has been taken to "the streets." Demonstrations, sit-ins, kneel-ins, etc. have been added to the court and legislative efforts to right the centuries of wrong. Leaders of many civil rights organizations strive desperately to move the laws, customs and attitudes which hamper progress and increase the potential for explosions of bitterness.

What is expected of the school?

In June, 1963, the Board of Education stated:

> "Our schools must not be neutral in the struggle of society to better itself. We must not overlook the harmful effects of discrimination on the education of all children. Moreover, within the limits of our control, we must not acquiesce in the undemocratic school patterns which are a concomitant of segregated housing. Furthermore, we must continue our policy of not tolerating racial or religious prejudice on the part of any member of our staffs. If education is to fulfill its responsibility, it must recognize that the school world has a significant influence on each child's attitudes and affects the future of democracy. . . ."[1]

[1]Reference in *Journal of Board of Education*, June 26, 1963.

Discrimination in housing and in employment must be fought, largely, by institutions other than schools and by the community generally. Here the school can only add its weight by public disapproval of discriminatory practices which negate our democratic principles, mock our teachings and indirectly impair our effectiveness. However, while it may be able only to lend support to the attack on discrimination in other areas today, the school is a major force in the combating of these evils tomorrow. Community attitudes of the future are shaped largely in schools. The development of each child so that he may realize his full potential and so that each has the attitudes and beliefs consistent with democratic principles is the challenge to the school.

The urgency and importance of this mission is underscored by the anxiety and sometimes the anger and bitterness exhibited on occasion by some minority group parents or civil rights groups in their relations with the school.

Teachers and administrators must be fully aware of the reasons for this anger and bitterness. The school is one of the most visible public institutions in the community, the one with which families have daily experiences over a long period of time. However, the school's historic roles as the agent by which previous immigrant groups achieved social mobility has not served the non-white minority groups in this manner. Whatever the reason, many minority group parents have watched with dismay while the measure of intelligence of their children decreased over the years according to standard intelligence tests.

The traditional pattern of education does not seem to be successful with many of the minority group children of today. This means that we must examine the elements of that pattern to see what needs to be changed to bring a greater degree of success. Certainly the potential is there in the children.

School systems are coming to grips with the need to provide all children with every opportunity for success. One has only to cite the increasing emphasis on pre-kindergarten education, the expansion of the kindergarten program, reduced class size, a saturation of school services as in the More Effective Schools Program and other equally exciting programs.

Such programs as these supported by the creative efforts of teachers offer hope that public education will once more fulfill its historic role of opening the way to the attainment of the American Dream for so many so long denied.

THE VALUES IN INTERGROUP EDUCATION

In 1954 the Board of Education of the City of New York adopted an integration policy which stated, "We must seek ways to give each child an optimum opportunity for equal progress and success by the process of ethnic integration, wherever possible, and by improving opportunities in those areas where, because of residential patterns, schools have a homogeneous population." On November 30, 1963, Superintendent of Schools, Calvin E. Gross, stated, "Regardless of forces leading to the community conditions of segregation, ethnic imbalance and impaired learning potential, the school system welcomes the challenge implicit in this situation."

Why is an integrated educational experience superior to a segregated one? Is an integrated experience for our pupils worth all the effort? In the process, won't some pupils be held back when placed with children of lower achievement?

Psychological Damage — A Result of Segregation

Educators, psychiatrists, psychologists and sociologists are agreed that segregation damages the aspirations and motivation of the children so segregated. Deutscher and Chein state, "Segregation puts special burdens upon members of a minority group by the clear discrepancy between democratic ideals and the actual practice of enforced segregation."[1] Deutsch states, "Not only does the larger society frequently perceive him (the Negro) as inferior; it also expects him to perform with inferior ability by denying him realistic vertical mobility possibilities. Under such conditions, it is understandable that the Negro child would tend strongly to question his own competencies."[2] The Group for the Advancement of Psychiatry states, "Under segregation, the Negro occupies an inferior social status. . . . As a result of being treated as though he were unworthy, he can come to feel unworthy. . . . Energies which might otherwise be directed toward self-development are instead consumed by his bitterness at his lot in life."[3] Segregation conveys feelings of inferiority. Segregation denies white children the experience of learning together with children of other ethnic groups. Both Negro and white children fall easy prey to stereotypical thinking about each other. In the words of Dr. Dan Dodson, "Segregation denies children the opportunity of validating their perception of themselves in relation to children from other groups."[4] In a word, how does a child relate to a cross section of his peers? In *The Organization Man,* William H.

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[1]Clark, Kenneth B.: *Prejudice and Your Child,* pp. 39-40.

[2]Deutsch, M.: *Some Social and Personality Factors in Scholastic Performance of Minority Group Children,* p. 10.

[3]Group for the Advancement of Psychiatry: *Emotional Aspects of School Desegregation,* p. 9.

[4]Address by Dr. Dodson to Chicago Urban League, July, 1963.

Whyte, Jr. speaks of the bland homogeneity of suburbia, "They (suburbia) are communities made in his image. . . . Organization people live in many other kinds of places. . . . But in the new suburbia they are concentrated, and in so pure a state that here they may provide the best indication of the organization life of tomorrow."[5] For children living in such bland homogeneity there must be an air of strange unreality. Negro children who live in ghettos are quite aware that the determinants of race and color are the reasons for this encapsulization. On the other hand, white children who are deprived of the integrated educational experience may see themselves as superior solely on the basis of color. Let us ponder the tragic waste of our human resources which segregation perpetuates. In a recent speech, Dr. Benjamin Spock, author of *Baby and Child Care,* stated, "Racial discrimination undermines Negro children and is harmful to white children, too. The greatest damage of the vicious cycle of racial prejudice on the country as a whole is reflected in lower productivity, increased welfare and police costs and pools of demoralization and resentment . . . which are enlarging in the inner cities.[6]

Economic Effects of Segregation

The Council of Economic Advisors has estimated that if discrimination were removed in education and employment, $13 to $17 billion dollars could be added to the gross national product. This would be an increase of 2.9 to 3.2 per cent in the current total value of goods and services produced in this country. In part, this again would reflect the more effective utilization of existing skills, including a reduction in unemployment for non-whites.

It is commonly recognized that the traditional patterns of upward mobility have not worked for the mass of non-whites. The visibility factor, i.e. his color, has made it difficult for the non-white to break through the vicious trinity of inadequate education, low level employment, and poor housing. One can hardly succeed in one unless there is success in the others. On the other hand a start must be made and since the schools are charged with educating all children, we cannot wait for massive attacks to be made on the other two aspects of this trinity even though recognizing that these are of equal importance.

One way to attack the educational dimension is to move toward quality integrated education.

Benefits of School Integration

Where a school integration has occurred there is no evidence that the white child has been adversely affected. Former Superintendent of the

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[5]Whyte, William H. Jr., *The Organization Man,* p. 295.

[6]Text of Speech, May 2, 1964 at the National Interreligious Convocation on Civil Rights, *Integrated Education,* Issue 9, pp. 8-11.

Baltimore Public Schools states, "We have no evidence that any of our bright children is doing less well since 1954 that he did before the Supreme Court Decision."[7] Bonita Valien states, "Actually there is a strong desire on the part of the Negro child to overcome whatever handicap his earlier limited environment imposed upon him. There is also observable a trend on the part of some white students who had more or less taken for granted the inferiority of the Negro student to work much harder when he sees that in many instances the Negro student is not only his equal, but in some cases his superior."[8] A survey of racial differences in academic achievement conducted by the Southern Regional Council in 1960 states, "The most significant fact revealed is that the achievement differences within the white and Negro groups were greater than the differences between the two racial groups. This was true at all levels; it showed up most sharply in 6th grade reading where white pupils were performing anywhere from four grades *below* to five grades *above* their own grade, a range of nine grades. Similarly, substantial numbers of Negro pupils were reading anywhere from five years below to two years above their grade level, a range of seven grades."[9]

Race and Intelligence

With respect to alleged difference in intelligence between white and Negro children, scientists are virtually unanimous that race has no relationship to intelligence. In *The Race Concept* published by UNESCO, a group of scientists state, "According to present knowledge there is no proof that the groups of mankind differ in their innate mental characteristics, whether in respect of intelligence or temperament. The scientific evidence indicates that the range of mental capacities in all ethnic groups is much the same."[10] The same conclusion is reached by Professors Washburn, Turner, Tomkins and Dr. Dyer in the pamphlet, *Race and Intelligence*.[11] A child's intelligence quotient may more generally reflect his environment than his native ability.

Achieving Quality Integrated Education

Despite many measures to increase the desegregation of our schools, much de facto segregation remains. We cannot wait before trying to bring some important aspects of quality education to the children who are not in integrated school situations. The More Effective Schools Program is geared

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[7]School Desegregation: The First Six Years: Southern Regional Council, 1960, Atlanta, Ga., p. 13.

[8]Valien, Bonita, *The St. Louis Story:* A Study of Desegregation, Freedom Pamphlets, New York ADL, 1956, p. 49.

[9]Stallings, Frank H., Atlanta and Washington: Racial Differences in Academic Achievement, Southern Regional Council, p. 2.

[10]UNESCO Series, The Race Question in Modern Science: *The Race Concept*, UNESCO Paris, 1952.

[11]Tumin, M. M., Ed., *Race and Intelligence*, ADL, 1963.

to provide such quality education, principally to the educationally disadvantaged youngster who has greater need. It will supply experiences in the pre-kindergarten and kindergarten programs to enable a pupil to cope more readily with the curriculum of the primary grades with heavy emphasis on the communication skills of listening, speaking, reading and writing.

The series of integration reports issued by the Board of Education on August 23, 1963, November 30, 1963, and May 28, 1964 indicates the progress made by the Board in achieving quality integrated education. The twin objectives of our integration program are better ethnic distribution of the pupils and improved quality education. It is important for every teacher and parent to recognize that "much of the shape of the rest of the world depends upon the outcomes of our educational debate and the forms our schools take. For in the best and most direct senses of the words, we as a nation are now conducting a crucial experiment, aimed at determining whether it is possible to produce a viable, free public school system available to everyone, regardless of origin and background, on the basis of citizenship. In this experiment we take as a fundamental premise that we owe every single young person in our country the right to *equal, equally good* and *equally enduring* education."[12]

DISCUSSION QUESTIONS

1. Dr. Gross in his report to Commissioner Allen states, "We believe that school integration is an important part of our pursuit of excellence." In what way does school integration contribute to excellence in education in our schools?
2. How are white children's attitudes to Negroes determined?
3. In what ways do segregated schools reinforce attitudes of superiority and inferiority among children?
4. Why did disadvantaged white groups have a greater chance than Negroes of being assimilated into the dominant culture?
5. In what ways does anti-Negro prejudice contribute to personality disturbance in the white child?
6. What must school personnel do to facilitate the process of desegregation and integration of the schools of our city?
7. In the transition from segregated to non-segregated schools what can teachers and administrators do to help Negro parents and their children become an integral part of the school?
8. What are the responsibilities of teachers and administrators to help carry through successfully the commitments of our school system to integrate the schools of our city?

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[12]Melvin Tumin in *Integrating the Urban School*, p. 13.

REPORT OF THE COMMITTEE TO STUDY OBJECTIONABLE TERMS

Introduction

In order to place this report in perspective, the committee would like to express its belief that a careful selection of words in addressing parents is a necessary but not sufficient condition in winning the support and assistance of parents for the school. The problem of semantics, important as it is, is but one aspect of the whole problem of developing good human relations between school personnel and parents. This is an essential ingredient in the educational process. When constructive communication between home and school ceases, for whatever reason, the child's opportunity for maximum educational progress is diminished.

A person's choice of words is, in the absence of any other knowledge about the person, generally assumed, by a listener, to reflect his attitudes. Consequently, in order to develop and maintain the type of rapport between home and school that will support the educational effort, it is essential to avoid words or phrases that will, inadvertently, suggest prejudice. Such an eventuality destroys constructive communication and results in a hurdle to the educational progress of the children involved.

Although each group—ethnic, religious, economic, etc.—has a sensitivity about a particular set of terms or phrases, each individual within a group probably has a different total set of terms to which he is sensitive and a different degree of sensitivity. However, for each identifiable group of people, there is undoubtedly a core set of words, phrases, patterns of speech, etc., commonly objectionable to almost all members of the group. It is such sets with which this study is concerned.

Of course, one may go to such an extreme in exercising caution in his speech that he would destroy his communication with parents as effectively as if he used the objectionable terms.

Then, too, there are undoubtedly in each group some members with such a high degree of sensitivity to speech terms and patterns that they would require this extreme limitation of speech on the part of a school official.

All of these considerations may appear to make very complex the matter of simple communication between school personnel and parents. But, actually, the line between objectionable and unobjectionable speech for a particular group is neither sharp nor inviolable. The other evidence of good faith and good intentions which our schools generally present usually will outweigh an occasional, minor and unintentional speech lapse. Genuine

efforts to provide the best education for children, to work with parents in defining a constructive home-school program for such education and to reflect an encouraging attitude toward the successful development of each child's ability are examples of such evidence.

In the course of development of this cosmopolitan city, many groups of people have, at some time, occupied the role of "minority group." In fact, if all the people of this city who consider themselves to be minority group members or the children of minority group members were to be subtracted from the total population, the balance would be truly a numerical minority. At some time in the past, before our city became as acutely attuned as it is now to the true principles of democratic living, each such group has been subjected to a particular set of derogatory epithets. Fortunately, there are few instances of the use of any of these today, and there is no need to comment further on them in this report.

Categories of Objectionable Phrases

For convenience, the terms, phrases, speech patterns and practices are put into three categories.

Normal Words or Phrases Derogatory in Certain Usage

Some of these terms have been used in the past to demean a group member by reminding him, in what he regards as an uncomplimentary fashion, of his group membership and of the status of his group in our social structure. Many people are unaware of these special connotations of such terms or phrases. Of course, as the status of a group changes, it becomes less and less sensitive to such terms. Examples of the terms referred to are "you people," "your people," "your kind." Other examples are referring to adult Negroes as "boy" or "auntie."

Included in this category of objectionable phrases are those intended to be complimentary, but which imply a race-related attribute. These are of this type: "Negroes naturally have rhythm," "Thrifty as a Scotsman," "Aren't colored children cute," "Smart as a Jew."

In addition, there are word symbols which are stereotypes. Examples of these are pork chops, fried chicken, watermelon for Negroes; pushcarts for Jews; laundries for Chinese; rice and beans for Puerto Ricans; spaghetti and meatballs for Italians; etc.

Comparisons are objectionable when they indicate, either because of ignorance or indifference, a lack of appreciation for the individual differences which exist among members of any group. "I visited Puerto Rico and it is such a beautiful place . . . the people are so clean . . . I do not understand what happens in New York City; the people are so different, the Puerto Ricans in here do not care . . ." is an example. The "Some of my best friends . . ." remarks are among those to be avoided. For example, in a

conversation about the contributions to America of a Ralph Bunche or a Marian Anderson, a person may try to indicate his appreciation of them by reciting in glowing terms how much he thinks of the honest and competent service of a Negro maid or other domestic. These qualities are certainly admirable, but hardly germane. It is because of individuality that we can say that the men and women who have made America great have come from every race and creed, every national group. Similarly, every group has contributed its share of law-breakers and other disreputable characters.

Professional Terms

This group of terms is the more difficult one to define or delimit by any rules. These terms are perfectly correct to use in professional circles but even their correctness does not make them always acceptable to the layman. Here again, anyone having good rapport with the group addressed may, on occasion, use some of these terms without serious consequences. In fact, if their occasional use by a school official results in serious or continuous tension or disagreement with parents or the general community, it may indicate a need to reexamine his relationship with these groups. It is likely in such a situation that any language he uses will be considered offensive. These terms relate to the problems encountered by such a large segment of the population of our city, people in extremely modest circumstances or living at a minimal level but, like all America, seeking improvement for themselves and their children. The terms do tend to irritate many of this group and should be avoided or used with extreme caution. The most familiar among the terms are: underprivileged children, culturally-deprived, slum areas, low socio-economic, "doing as well as can be expected," deviates, gradual, frustration, mental capacity, expectancy based on I.Q., difficult schools or areas, welfare cases, crowded/broken homes, dedicated teacher, fear of walking in neighborhood, no home motivation, complete apathy of parents, "We have them for only five hours," child at top of his group, low I.Q., changing neighborhood, "For a Puerto Rican child he speaks English very well."

The terms, no matter how accurate they may be in any particular instance, are negative in tone. They tend to emphasize disadvantages. To most people, whether or not they express it, the school represents a means for the accomplishment of the upward mobility of their children. To people with the least advantage in our society, this aspiration has even greater relative significance. From the school system's point of view, many children measure on the low end of the ability scale, not because of low potential, but because educators have not yet found a completely valid measure for children who lack sufficient exposure to the particular culture upon which our educational system is based. In most cases we do not really know the true potential of such children. Each, then, is a possible bright or average

child. When this possibility exists, it is desirable to reflect it when speaking to his parent, without engendering overexpectation.

In addition, upward mobility from generation to generation has been a constant dynamic force in America's progress. Reassurance that this force can operate for every child is an essential part of the American dream. Such reasurrance is provided by avoiding continuous reference to the discouraging obstacles and, instead, focusing the attention of parent and child on the likelihood of success.

Consequently, we believe it advisable to seek terms and phrases which indicate this positive prospect for the progress of such children. In this way, the tone changes when we no longer speak of the children as deprived, depressed, disadvantaged, and, instead, refer to children having a likelihood for good intellectual development, or children with untapped potential, or children with latent ability.

In most studies of this kind, a substitute is offered for an objectionable term. The matter dealt with here is not that simple. For some terms, there are no adequate substitutes, because the objection does not arise from the terms themselves. As an example, let's look at the name "special service school." There is nothing in these words themselves which causes resentment. But "special service" has come to imply all the negative terms referred to in this category. Choosing another name for "special service" would mean only transferring the same objection to a new name. In fact, the selection of "special service," which is positive, compared to "difficult," was a step in the right directon. The only failure was that all the negatives attached to "difficult" were moved over to "special service." "Special service" will not be a stigma when it is made clear that special services are supplied to many varieties of children—the slow, the bright, the handicapped—*all* those whose needs are not met by the normal patterns of education (including the children whose abilities we haven't as yet properly measured). The aim of the special service supplied to "special service" schools is to determine and develop the true ability of each child. The faster we accomplish this, the faster will we gain acceptance for the positive connotations of the term "special service."

To summarize the matter with regard to terms in the Group B category:

The problem is not with one or two or several individual terms, but with the sum total of such terms which provides a completely negative frame of reference, causing unintentionally, a feeling of hopelessness and discouragement in those who seek hope and encouragement.

A positive frame of reference is to be preferred; one which indicates that the school has high expectations for the children and desires to instill such expectations in the children. Once the point is made clear and the parent is apprised of the standards the school holds for each child as a

goal, it is reasonable certainly to ask the parents to have the home help in such matters as homework supervision, textbook care, study habits, etc. The school, however, may be called upon to help find solutions to any of these problems with which the home cannot cope.

A parent then knows that the school recognizes that any child from any racial, religious or economic group is as likely to be bright or average or slow as any other child.

Other Objectionable Practices

The use of a foreign language to prevent understanding by a parent is usually resented.

If a parent shows resentment in the course of discussion with a school official, a phrase such as "You're getting emotional," usually increases the resentment.

In regard to children who have been transferred to a school under the utilization plan or open enrollment, any remarks which imply that the children belong to an out-group are resented. References such as "bussed children" or "bussed parents" or "transferees" are to be avoided where possible.

Conclusions and Recommendations

1. Avoid generalizations and terms of the types in Category A. Speech must reflect the fact that each person is an individual with his own character and personality, set of beliefs and attitudes, capabilities and competence.

2. The terms of Category B form a frame of reference which emphasizes obstacles, is negative, suggests defeat and despair. It is best to avoid these terms and to speak more positively to parents of this group—indicating that poor educational results which may have been achieved so far do not imply low expectations for the future; that it is important to determine and develop the true ability of each child; that the day has passed when any child needs to fear that he cannot rise as far as his ability will take him; that the school system tries to meet the educational needs of each and every child; that the work and the kind of studying the child does at home is important and, in many cases, as important as the work he does at school; that the success that each parent wants for his child and that the school system wants for each child can be attained if both the school and parent work together effectively.

Some Imaginary Conversations

It may be helpful to provide some imaginary conversations with parents in the event that a supervisor may want to use a role-playing technique for orientation purposes. The following have been prepared for

this reason. It should be recognized that the faults and corrections are somewhat exaggerated in order to sharpen the difference.

Parents: This is a segregated and inferior school, and we want our children transferred to another school.

Objectionable Reply: I don't understand you people. The Board is doing everything it can for your children, and still you're not satisfied. Well, I have rules to follow and cannot change the policy.

Preferable Reply: What you are asking is not within my power to grant. You would have to take such a request to the next supervisory level. What I can do, however, and would like to do, is to find out why you think this is an inferior school. We always seek ways to improve the school. Sometimes just an informal chat like this will reveal something that has been overlooked. Even if it turns out that your children are transferred, you may render a real service to the ones who remain. If, on the other hand, your children do stay, you may be willing to work with us, if we can formulate some kind of program of mutual cooperation out of our meeting this morning.

Preferable Reply: What you are asking is not within my power to grant. I will be glad to explain to you, if you wish, why this rule was made and to discuss your particular problem. We may, in this way, get to understand better each other's position. You, of course, are free, at any time, to take up the matter further with my supervisor if you feel we can't resolve it.

Parents: Why is it that our children are not getting work as advanced as the children in that other school?

Objectionable Reply: This school is in an underprivileged area. Though I know some of you parents try your best, we know you can't give your children the advantages the children in that other school have. This school is trying its best under very difficult circumstances, but you mustn't look for miracles.

Preferable Reply: The chances are that the children in this school, as a group, are as capable as those in any other. Many of ours haven't shown their true ability as yet because they took a little longer getting underway in their basic school work. This situation is neither unusual nor any cause for alarm as long as we don't relax our efforts. I say "we" because your help is essential in getting the children to work harder in these later stages to make up for the extra time they needed at the start. It is important that we both realize and that we both convince the children that they have the ability and that determined effort on their part will prove it. With our encouragement and help, they will reach their proper level of work for their grades.

Parent: My child is so far behind already, I don't want him to drop back any more. What can I do?

Objectionable Reply: I know how hard you have tried, but I think you should know that your child is incapable of further progress in school. I advise you to take him out of school and let him get a job. His I.Q. is low. The sooner he gets to work, the better for him and for you.

Preferable Reply: It's true that we haven't been very successful with your child. He may have greater ability than he has shown, but we haven't had any clues from him that help us to guide him. This doesn't mean that we should give up or that you should give up, and certainly, your child should not give up. He must be encouraged to continue his education, but, in order to be encouraged, he must make better progress. Part of my job is to help find out how this can be done. I'm frank to admit that we, in education, do not know all of the answers, and every so often we are stumped for the moment without knowing why. Let's review your child's case together just to see if there is something overlooked. Afterwards, we'll call him in to discuss together some ways for his improvement.

Parent: I want my daughter to take the examination for the special high school.

Objectionable Reply: I know that this seems like a good idea to you, but think it over carefully. While your child is bright, she doesn't have the advantages of the other children who will be attending that special school. Don't you think she would be happier attending school with her own kind? In that way, she would still be outstanding and not risk any embarrassment.

Preferable Reply: I think your daughter would stand an excellent chance of passing the entrance exam, and you have every right to be proud of her work here. We also are proud of the fact that she is one of the group that can compete in that test. Before you come to a final decision, I'd like to tell you something about the special school and its program. In that way, you'll be in a better position to help your daughter decide. Then, too, I want to talk with you about what we might do to help her in the event that she fails the test. She has a bright future, and we must keep her sights high.

Parent: Why is my child not reading up to grade?

Objectionable Reply: We have this problem with many low-income children. They haven't the advantages such as books in the home, and they are handicapped further by the cultural deprivations characteristic of a depressed neighborhood. We are exerting every effort to make up for this cultural lag, but our budget limits the amount we can do. Considering everything, we believe your child is doing as well as can be expected.

Preferable Reply: The reasons for this are many and different for every child. I would be guessing if I tried to tell you the reasons. We do know many things that affect reading, but what is more important is this—what can we do to improve the situation? The chances are that your child is capable of doing far better than at present. Like many children, he got off to a slow start, but his teacher tells me that he shows signs of greater ability than his present below-grade work indicates. We have to keep encouraging him to read and give him more and more opportunities to do so. This means not only at school, but at home and through the public library —newspapers, magazines and books. This may not be easy, but I'm sure we both agree that it's worth all the effort it takes. Most of all, your child needs to know that he can do better. If both of us, the home and school, keep working together, we'll have your child on the way to his proper work level.

Parents: We have an appointment with the principal this morning to talk about our children's poor school work.

Objectionable Reply: The principal asked me to see you in his place, since he had a call to attend an important meeting. He has invited you to attend the meetings he called before to talk over your children's work, and you haven't cared enough to do so. Now that you've seen the report cards, you find time to come in. There isn't much we can do if parents don't care. We have the children for only five hours. You have to do some things with them at home. This means you have to know how they are doing in school right along.

Preferable Reply: The principal regrets that he is unable to keep his appointment with you this morning. Unexpectedly, he was called to a meeting that he had to attend. He asked me to see you in his place. He and I wish to make this meeting as productive as possible, because we know that it hasn't been easy for many of you to spare the time to come down. In fact, one of the items the principal asked me to discuss with you is the possibility of finding a convenient time for most of you so that he can meet with you more often. We know that your schedules made it impossible to attend the meetings the principal called earlier in the year. At those we discussed with parents some of the ways the home can add to what we are doing in school. We received several ideas, too, about how to adjust our programs so that the home and school could coordinate better. We are anxious to bring you into this picture, because we feel your youngsters will improve their work when this is accomplished.

A Note on the Preparation of this Report

This report was prepared by the committee listed below with the assistance of the consultants mentioned. This project was undertaken in

response to a request by the Board of Superintendents and was approved by that Board before its reorganization.

The report is not presented as a research paper but is a compilation of the various ideas and points of view of members of the committee, each of whom has had years of experience at meetings with parents.

Their observations of the speech patterns that lead to difficulty have been reinforced by their discussions of this matter with many parents prior to the preparation of the report.

It is hoped that the report may prove valuable as a basis for fruitful discussion by school staffs in conferences or in any other manner chosen by principals and other supervisors.

The report may also prove useful material if the general subject is a topic in any in-service course in human relations, community relations or other pertinent areas.

COMMITTEE:

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Mr. Jerome G. Kovalcik, Assistant Superintendent, Education Information Services and Public Relations
Mr. James E. Allen, Community Coordinator, Districts 12, 13 and 14
Mr. Austin Sobers, Community Coordinator, Districts 32, 33 and 34

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TEACHING THE CULTURALLY DIFFERENT CHILD

Much has been written in the literature of education with respect to teaching the culturally disadvantaged or culturally deprived child. Such children are usually found in greatest numbers in the low-income sections of the city. The schools in such areas are generally classified as special service schools. In addition, these schools are usually considered to be difficult to staff. There is generally a low index of experienced regularly appointed teachers. There is high staff mobility. "Teachers don't like to teach in these 'difficult' schools."[1] In order to insure an adequate supply of newly appointed teachers to "culturally deprived" areas the Division of Personnel must "over appoint" teachers to such schools in anticipation of a large number of declinations.

It is the purpose of this paper to discuss the adequacy of the above terms. It is not enough to say that these terms have meaning only for professionals talking to other professionals. The terms are bruited about, appear in the press and on radio and television. The result is very often that professionals and the community receive an impression that teaching in a school in a low socio-economic area presents insuperable difficulties. Beyond that, however, this mental set tends to block a positive outlook toward the academic potential of such children. Often these feelings are reinforced by the pupil's lack of mastery of the tool subjects and more importantly by his lack of motivation. Frequently, too, the families of these children appear to manifest little interest in the school program and their child's progress in it, at least in ways familiar to the teachers. In the face of what seem to be insurmountable obstacles, it is often difficult for teachers to maintain the demand for performance on the part of pupils. It is important that the teacher recognize that the pupil's "deficiencies" are not necessarily the result of innate inability but may be the result of his and his antecedents' exclusion from the cultural mainstream so familiar to the teacher. This exclusion is often attributed to economic status which is often true of any child at anytime in history. However, almost always, its persistence in any family or group over generations and its cumulative result has been based on racial discrimination.

The Meaning of Cultural Deprivation

In our efforts to peg or categorize our pupils we say that these children are culturally deprived or disadvantaged. "In 1950 approximately one child out of every ten in the fourteen largest cities was culturally deprived.

[1]Final Report, *Commission on Integration, Board of Education*, p. 8.

By 1960, this figure had risen to one in three. This ever increasing trend is due to their rapid migration to urban centers. By 1970 it is estimated there may be one deprived child for every two enrolled in schools in these large cities."[2] This is taken to mean that such pupils do not have the same value system we have. He does not wash as frequently, he doesn't do his homework, or if done, not well or neatly, etc. But what is he deprived of? Is he without a culture? Or is he only deprived of middle class attitudes and its value system? He certainly has attitudes of his own as well as a value system. It is more accurate to describe him as culturally different. On the other hand, research shows that these children are protective of the other children in the family, are less selfish and more self-reliant. Generally children living in an underprivileged area are retarded in communication skills. They don't express themselves too well. Miriam Goldberg points out in *Education in Depressed Areas,* "when the child rearing practices favored psychological discipline, symbolic reward, and maternal self-control (the patterns most often associated with middle-class families), the child tended to develop a conceptual style. When the discipline was physical, the rewards tangible and maternal self-control limited (more typical of lower-class homes), the child more often developed a motoric style. . . . In general, the expressive style of the lower-class child, can be described as more often motoric, concrete, 'thing oriented', and non-verbal."[3] When, however, they are in an informal setting, or with their peers, they speak quite freely, although with a limited vocabulary. The children and their parents do not express the same concerns regarding homework or its completion as may obtain in a middle class neighborhood. Most people living in such an area are preoccupied with the basic struggle to simply exist. In addition many have met with repeated defeat and frustration. The immediate situation such as how to pay the rent, provide adequate clothing and to secure sufficient food makes it difficult for one to see the correlation between education and success in adult life. For example, for too many years even Negroes with an education were refused jobs they were qualified for or had great difficulty in securing one. On the other hand, the broad absence of middle-class symbols of success and apparent lack of concern should not be automatically interpreted as lack of interest. How to translate that interest into effective help for a child may be the dilemma faced by some parents.

The Crucial Role of Parents and Teachers

Every effort should be made to secure the help of the parents in the accustomed manner because our whole educational process is geared to use such help most effectively. It is equally true, however, that our view

[2]Reissman, F., *The Culturally Deprived Child,* p. 1.
[3]Passow, A. H. Ed., *Education in Depressed Areas,* pp. 79-80.

of a child, his ability and his chance for success must not be dependent upon this. Such a viewpoint will be reflected in the teacher-pupil relationship. When one understands the reasons for the apparent lack of motivation of some children, it becomes easier to overcome this lack by emphasizing to both parents and children that this is not 1933, 1943 or 1953, but it is 1965, and much has happened in the interim, particularly economic, social and political change. The use of displays of pictures of people from minority groups who are successful and the use in classroom and auditorium of ordinary successful people of the community will afford the culturally different child the opportunity to identify with reasonably successful people of his own ethnic group.

The impact of the energetic empathic teacher on such children and their motivation can be tremendous. The culturally different child, too, has the same basic needs to belong, to have a sense of achievement or success, a feeling of responsibility and a sense of security. He wants a sense of order in his life and certainly in the classroom. Many teachers consider discipline to be their major concern in teaching a class of culturally different children. While this is not easy to achieve, it can and certainly must be achieved before the class can learn. These teachers have some ideas about how to achieve it. Making a seating chart on the first day of school and constantly referring to it expedites learning the names of the children. This has a salutary effect on the conduct of the class. An attitude of confidence by the teacher is also helpful. Praise should be used as often as possible. Indicating an interest in the child and his problems also is extremely helpful to the teacher. This is probably the first step in establishing rapport. This can be accomplished by talking informally to the child as often as opportunity permits. An attitude of kindliness must be displayed. Officiousness and rigidity must be avoided. Each case of discipline infraction must be treated on its merits. On the other hand a few simple basic rules must be enforced; each child must sit each day in the same seat assigned by the teacher; a record of leaving and returning to the room must be kept; the children should hang up and get their clothing from the closet by rows, one row at a time; calling out or chorus answers must be firmly discouraged. With a few such basic rules of behavior to observe the culturally different child is really very little different from the so-called middle-class child. The differences revolve, in general, around retardation in the tool subjects, a lack of familiarity with the implements of middle-class culture, perhaps a lower level of motivation and more "acting out" behavior. All of these can be effectively dealt with by the school. What is required is belief in people, objectivity and energy. A certain detachment is good, particularly in one's conception of his status relationship to the class. Many beginning teachers and even some veterans have trouble with the concept of themselves as the authority figure as opposed to themselves as an indi-

vidual. To be specific, the hostility of an acting out child is directed to one as an authority figure rather than to one as an individual. Once the teacher has mastered this concept he is a much more effective teacher. Planning for a busy day's work for the class is also very important. Providing for a variety of activities seems to retain the interest of the class. A busy child has little opportunity to create trouble. Furthermore, he is imbued with a sense of purpose. He is, thus, well on his way to achieving the goal set by every good teacher—self-discipline.

DISCUSSION QUESTIONS

1. What steps would you recommend to make the so-called difficult schools less difficult?
2. What dangers, if any, do you see in the use of terms such as culturally disadvantaged or deprived?
3. How can we guard against a certain feeling of negativism on the part of teachers in a so-called difficult school?
4. What do you see as a solution to the problem of retaining experienced teachers in the so-called difficult schools?
5. What improvements do you feel could be made in the pre-service training of teachers? In-service?
6. How can the staff of a so-called difficult school make the adjustment of the newly appointed teacher easier?
7. How can the administration of the school help to make the adjustment of the new teacher easier?
8. What do you feel is the most important ingredient in high teacher morale in a school?
9. What do you see as necessary additional steps beyond reduced class size in special service schools?
10. What recommendations beyond any of the foregoing would be necessary to insure an effective in-service teacher training program?

THE SELF-IMAGE OF THE MINORITY GROUP CHILD

In his study *"Some Social and Personality Factors in Scholastic Performance of Minority Group Children,"* Dr. Martin Deutsch sets forth that one of the major causes of poor academic performance is the negative self-image of many Negro children. They are part of a society that considers them inferior and does not permit them to participate fully in it. Dr. Deutsch states, "It is a society that views him (i.e., the Negro) as inferior and expects inferior performances from him. Yet the Negro child cannot totally reject this society. As a result, his behavior is marked by sharp patterns of conflict, self-rejection, depression and an inability to develop adequate motivation."[1]

Since the above study was prepared by Dr. Deutsch, nine years have elapsed and many changes have taken place in our society. Some people refer to it as a revolution, but, by whatever name, the fact is that the United States of 1965 is not the United States of 1956. Opportunities for Negro and Puerto Rican youth in education and employment have broadened considerably. Fair Housing Practice Laws have been strengthened to include over 95% of housing in New York State. Perhaps more encouraging has been the rapid growth of Fair Housing committees in many suburban communities. These committees are a direct outgrowth of citizen awareness that segregated housing patterns do not tend to help children learn the skills so necessary to live in a pluralistic society. As in all instances of human behavior there is an appreciable lag in the understanding by people of what the opportunities, in fact, are and what they seem to be.

It is for this reason that it is important for teachers and supervisors to bend every effort to educate minority group children and their parents to the very real opportunities which do, in fact, now exist.

The Importance of the School

The May 17, 1954 Supreme Court Decision makes it necessary for school people to plan ways for the improvement of the self-image of minority group children. The integration of schools sets the stage for a learning process involving all children of all colors, races and religions—a learning process in the best traditions of John Dewey. We begin to see that events in desegregation faithfully echo the various stages of human development. A Negro child will often be a playmate of a white child of six because of the age they share with one another and in spite of the white

[1]Deutsch, Martin, *Some Social and Personality Factors in Scholastic Performance of Minority Group Children*, p. 10.

child's knowledge of what his parents think about integration. Similarly a Negro youth of seventeen will often emerge in the mind of a white classmate as a companion in trial and confusion despite the white youth's past opinions on race. Their age has generated its own feelings and convictions.

We are what we think and feel, and what we have been reared to think and feel. Yet, not just our families and their traditions affect us, but the whole world and its timely questions. School children share our dreams of landing on distant planets, or defying an assortment of assumptions about time and distance once conceived to be permanent. What were priorities of belief to our parents seem quaint to us today.

While it is true that 1965 is different from 1956 it may very well be in order to point to a new dimension in overall civil and human rights. Two factors are operating to a greater extent today—automation and the extension of the drive for full equality in education, jobs and housing. It is important to point out that the heightened efficiency of automation has been wiping out an estimated 40,000 jobs per week precisely of the unskilled and semi-skilled variety in which most Negroes and Puerto Ricans are employed today.

"Twenty-five per cent of the male Negro teenagers who are in the labor force are out of work, according to normally unpublished Government statistics obtained today. In addition the jobless rate among Negro teenage boys which was only slightly higher than that among their white counterpart 10 years ago is now nearly twice as high. . . . These facts, taken together, are regarded by many officials here (Washington, D.C.) as a major explanation for what has been taking place in Harlem, Rochester, Elizabeth, N. J. and elsewhere where rioting has been led by youths. The jobless figures refer to male Negroes between the age of 14 to 19 inclusive who count themselves as in the labor force and looking for work. It is highly probable that a significant additional percentage of Negro youths are out of school but are not even looking for work and thus are not counted in the labor force."[2]

Conant in his book, *Slums and Suburbs,* referred to the problem of unemployed youth as "social dynamite."[3]

Motivating the Child

If we talk about self-image we need to point out that teachers have a special responsibility that goes beyond self-analysis and the elimination of outworn unrealistic attitudes—the responsibility of motivating all children, particularly those of Negro and Puerto Rican origin, to a realization that the door to opportunity is man-created. If closed by man in the past, that

[2]*New York Times,* Sunday, August 23, 1964, p. 1.
[3]Conant, James B., *Slums and Suburbs,* p. 146.

door can be opened by man in the present and the future. This involves a process whereby society is encouraged to accept change—a process in which the minority child is not a passive observer. He must be motivated to reach out for and work hard at securing the best possible education and training to fit him for a rapidly changing world. He must be helped to understand that just as society must be educated to accept the removal of the barriers of discrimination against racial groups—so the discriminated groups cannot afford the luxury of waiting for the doors of opportunity to open. Too often job opportunities arise and the charge is made that there are no applicants trained to fill them. Therefore, the process of helping the minority group child to develop a good image of himself is tied up with the kind of inspirational teaching and guidance that help the child feel that his destiny to a great extent is within himself, that he has within him the potential, the power to transform himself and so to transform our society into a better place for himself and all others.

Motivating the pupils in our schools must go beyond the traditional techniques which functioned more or less adequately in the past. Motivation today must also take on a new dimension. To motivate the child, teachers and supervisors must be motivated in a new way. To give an analogy—our economy has been unable to achieve the necessary growth to meet today's needs. As a result, new and drastic approaches have been proposed by our national administration. What is important to note is not whether the new proposals will resolve the problems but that new approaches are necessary because the old traditional ways no longer suffice.

Motivation in the past really fulfilled the needs of teachers since the concept of teaching and its impact did not reach out much beyond the four walls of the classroom. Today no school can be adequate which is not part of the community—and the community today is the world. Whether we like it or not our sheltered, walled-in existence is passing. The question for us is whether we can make the transition, whether we can really bring into being a child centered approach—which means that as teachers, or supervisors, as society's instruments for helping our children make the best possible adjustment to life, we must work hard at perfecting the instruments, to see that we, the professionals, do not become obsolete.

DISCUSSION QUESTIONS

1. How can the school help to overcome feelings of negative self-worth on the part of minority group children?
2. How can we as teachers effectively communicate with minority group

children and their families that career and employment opportunities have expanded considerably?

3. What experiences can the school provide to help children overcome feelings of inferiority or superiority?
4. How can (teachers, supervisors) improve our teaching techniques to better motivate minority group youngsters?
5. What are some additional ways of gaining insight into how we as teachers perceive youngsters of various ethnic backgrounds?

HOME-SCHOOL PARTNERSHIP

The problem our public schools face in responding to the increased tempo of the drive on the part of Negroes for full first-class citizenship has many facets. Certainly, one important aspect is the understanding on the part of the teacher of the nature of the difficulty that may be hampering the Negro pupil. This understanding must be more than knowledge of the history of discrimination which has been the heritage of the Negro. It means understanding how segregation and discrimination have made it infinitely more difficult for the Negro to follow the path of upward mobility open to other ethnic groups in our democratic society. Generally, Negroes, whose color made them easily identifiable, were denied equality of opportunity in education, employment and housing. For those who succeeded in obtaining an education, employment commensurate with their training was not forthcoming. In those few instances where Negroes did succeed, they succeeded in spite of the obstacles encountered. A parallel example of this reality for a minority group in another culture is seen in Harry Golden's, *Mr. Kennedy and the Negroes:* "The German poet, Heinrich Heine, warned his fellow Jews in the middle of the nineteenth century, 'We must be twice as good to get half as much.' This will be the hard truth the Negroes will have to face."[1] Three hundred years of segregation and discrimination took its toll in making a mockery of education for Negroes.

The Impact of Slavery

It did not happen to all Negroes and it probably did not happen to any one in exactly the same way it happened to any other. There was variety in the type and severity of the discrimination depending upon the region of the country in which the particular person lived. The impact of the discrimination differed with the personality of the victim. The pattern, however, was unmistakably clear.

Although the first Negroes to arrive in the thirteen colonies were indentured servants, this system of contracted labor evolved into slavery by the 1640's.

"There can be little doubt that the earliest Negroes in Virginia occupied a position similar to that of the white servants in the colony. They were listed as servants in the census enumerations of 1623 and 1624; and as late as 1651 some Negroes whose period of service had expired were being assigned land in much the same way that it was being done for white

[1]Golden, Harry, *Mr. Kennedy and The Negroes,* p. 260.

servants."[2] "Beginning in the 1640's, Negroes ceased to be servants and became slaves. Within a few decades they were to be thought of as commodities, as objects rather than men, the chattel property of their masters."[3]

Thus, the opportunity to discharge one's obligation of paid passage, food and shelter was denied the Negro. For them, it was no longer possible to entertain the hope and aspiration characteristic of the immigrant who came here as a free man. Perhaps the most serious impact on the Negro was the dissolution of a cohesive family pattern as the slave trader disregarded family associations at the slave market. The slave trade on the other hand ensured that African culture patterns would not take root in the New World. Desperate groups of slaves were herded on ships and forced to endure the privation of the trip through the dreaded "Middle Passage." " 'The Middle Passage' as the voyage to the Caribbean came to be called, was replete with every form of human misery."[4] Thus, the Negro, by and large, even when later legally freed from slavery, labored under the great handicap of this heritage of a denial of equality of opportunity. As has been seen the later European immigrant was not hindered in the same way as the Negro. He brought his culture, he came willingly to this country and, after an initial period of acculturation, was no longer identifiable as a foreigner. On the other hand, the Negro was and would be always identifiable. Generally, the success of each immigrant group in this country and the continued general failure of Negroes in spite of the longer residence by the latter in the land of opportunity, supported the much publicized, and since discredited, theory of the racial inferiority of the Negro. Failure to know, understand or appreciate the difference between the circumstances of the Negro and the white immigrant still leads to comments such as, "Why can't the Negro pull himself up by his bootstraps as the immigrant did?"

A full understanding of the plight of the Negro in this country helps to explain why some Negro homes do not provide educational support for the pupil. The teacher, too, must recognize that there is always a lag in the understanding by people of what they perceive the facts to be and what the facts are. This is especially true when the conditioning (their alleged inferiority) takes place over a sustained period of time. Thus, the Negro who is without an adequate education and is apparently unemployable is not going to stress to his children that it is important for them to finish school, to be punctual, to complete his homework for what (in the parent's eyes) is this endeavor going to secure for his child?

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[2]Franklin, J. H., *From Slavery to Freedom*, p. 70.
[3]Curriculum Bulletin, *The Negro in American History*, p. 18.
[4]Ibid, p. 14.

The Importance of an Understanding Teacher

The teacher's experience is such that she associates educational success with home interest and support. She has seen this in the case of both Negro and white. Since it is so clear to her, she fails to see how parents can miss the point if they are really desirous of success for their children.

The teacher is right in many ways. If the child is given such home support and encouragement in education, he will generally make satisfactory progress in school.

For many Negro children such support is not forthcoming. "Why doesn't the home help?", "Why don't Negro leaders get the home to help?" These homes don't help because they reflect the accumulation of frustration and despair referred to before. Such a condition is not changed usually by telling those parents about the new day. Their confidence in education can be generated through the success of their children in school. If the pupil's success is viewed as dependent upon home support and home support may depend upon his success, how do we get out of the circle?

Determined effort must be made in both directions without one awaiting the other. Many organizations and community leaders have been making increasing attacks upon inadequate home support of education. They would be the first to admit the need for a great deal more of this kind of activity.

In the public schools our responsibility to develop the potential of any child does not depend upon complementary home effort. Over-preoccupation on the part of the teacher with the lack of such effort tends to multiply difficulties and to reduce the effectiveness of the teaching-learning situation from the points of view of both teacher and pupil.

Then, too, there is the ever-present danger of generalizing so that homes not in this category may then be so viewed.

The importance of home effort is clear. In those cases where it is not in evidence it is equally important that the teacher appreciate the circumstances that created such a situation with regard to some Negro homes. It is also important that the lack of home support not be reflected in the teacher's effort to discover and develop the potential of a pupil.

DISCUSSION QUESTIONS

1. What reasons would you ascribe for those Negroes who became successful in our society?

2. How can the teacher lead Negro and Puerto Rican children to see beyond the marginal jobs held by people in their communities?
3. How can the teacher work to eradicate the negative self-image held by many Puerto Rican and Negro children?
4. Why is there a rising chorus of community dissatisfaction with the weight ascribed to I.Q. scores in our schools?
5. How can the teacher maintain a balance between setting achievable standards for her class and guard against setting them too low?
6. Why is it important to understand that our present newcomers to our city differ from previous immigrants on the basis of color?
7. Is it enough to say, "If the home doesn't help there is little the school can do?" Why not?
8. How can the school surmount the handicap of low socio-economic conditions in a school-community?

THE NEW YORKER OF PUERTO RICAN BACKGROUND

The most recent migration—that from the island of Puerto Rico—differs from earlier ethnic movements to our shores in several important aspects. A citizen of Puerto Rico is a citizen of the United States. The Commonwealth maintains an active interest in his welfare even when residing on the mainland. Finally, relatively inexpensive air transportation makes possible migration to the mainland and from the mainland back to Puerto Rico—depending on job opportunities here. At present, with the uncertain labor market, movement to the mainland has almost come to a standstill.

Since its annexation to the United States, the island's central problem has been overpopulation. A high birth rate together with a lower mortality rate that has been declining since 1930 has more than doubled population. The result has been a labor surplus—often landless or with holdings too small for sustenance. Operation Bootstrap has induced encouraging signs of economic progress—but as yet this has not resulted in fully utilizing or liquidating the surplus.

The quest for economic opportunity induced great numbers to migrate. The jíbaro without means first made his way to the island's leading city, San Juan, whose population accordingly increased. There he became part of the large unskilled labor group working for low wages. Together with unemployment there was need for further movement—this time to the mainland.

Recent Movement to the Mainland

Changes in immigration laws after World War I virtually put an end to the admission of Europeans. This created opportunities in the unskilled labor market for which Puerto Ricans could compete. During the 1930's movement to the mainland slowed down until the outbreak of World War II restored the demand for manpower. This coincided with the establishment of regular air service between San Juan and New York. For as little as fifty dollars, one could in a few hours find his way to the opportunities and higher wages of the mainland.

As a matter of public policy, the Commonwealth of Puerto Rico has remained neutral on the question. It recognizes the pull of mainland opportunities; and so the government tries to help those who do leave to adjust to their new community.

For those planning to move to the mainland, a weekly orientation program is broadcast over the island radio network. This series, "Guide

to the Traveler" relates experiences of Puerto Ricans in the United States. In cooperation with the United States Employment Service, current labor market information is broadcast. Newspapers and television also participate in this program. Illustrated printed materials deal with such items as the necessity for learning English, climate and clothing on the mainland, documents needed for schools and other institutions—as well as a wide variety of other questions of interest to those contemplating migration.

In addition, the Migration Division of the Commonwealth of Puerto Rico works with newcomers to the mainland to speed up the process of adjustment. Since 1949 in New York City, the new arrivals have been urged to attend night school to improve English and vocational skills. Hundreds of thousands of pamphlets are issued, radio appeals made in Spanish—and the aid of teachers, ministers and social workers are enlisted in this campaign.

The new New Yorker comes from a culture in which education is held in high esteem. And so we find that a large proportion of the newcomers can read and write. Many speak English but are timid before strangers. A survey in 1957 found 63 per cent of Puerto Rican families in our city speaking English at home. Many can read English and use it on the job in other situations.

Problems of Adjustment

Of course the newcomer to our city has serious problems of adjustment, which vary with his background. Those from rural areas have more difficulty than their urban countrymen.

What are some revealing commentaries on the Puerto Rican migration—the individual and his importance to us? Dr. Ellen Padilla, in her book, *Up From Puerto Rico,* wrote, "For recent migrants, the most important and most desirable life goals and adaptations in New York are working hard and being a good worker; valuing formal education and schooling; learning English while not forgetting how to speak Spanish; cultivating the desire to progress and get ahead . . . being careful in the selection of friends and trusting only a few; and preferring the unity and continuity of relationships with one's own family and cooperating and helping those relatives and close friends who are in need."

The Columbia University study found that most migrants had left jobs to come to the mainland. It was not just a job—but a better job that he was seeking. Generally the migrant is better educated and with more industrial experience than the worker who remains.

The new arrival from Puerto Rico is necessary to the economy of our country. The Harvard New York Metropolitan Region Study noted,

"The rate of Puerto Rican migration to New York is one of the factors that determine how long and how successfully the New York metropolitan region will retain industries which are under competitive pressure from other areas.

"To the extent that some of these industries have remained in the area, they have depended on recently arrived Puerto Rican workers, who have entered the job market of the New York area at the rate of about 13,000 each year. But the New York area is beginning to lose its unique position as the first stopping off place for Puerto Rican immigrant; this stream of migration is now spreading to other mainland areas as well, and the spread promises to accelerate."

A keen appraisal of the New Yorker of Puerto Rican background is made by Reverend David W. Barry, Executive Director of the New York City Mission City, "No previous immigrant group so quickly numbered among its members so many policemen and welfare workers, teachers, and social workers, office workers and independent businessmen, and even doctors and lawyers—after barely a dozen years in New York. And the signs of the future are in the substantial enrollment of young Puerto Ricans in the city's colleges and universities."

DISCUSSION QUESTIONS

1. How has the Puerto Rican Migration to New York benefited industry in the city?
2. What skills do many newcomers from Puerto Rico bring with them?
3. What factors seem to influence the extent of the migration from Puerto Rico to the mainland?
4. What similarities and differences do we see in a comparison of the migration from Puerto Rico with earlier immigration to our city?
5. What is the motivation that has induced many Puerto Ricans to leave employment on the island and migrate to the mainland?

THE CULTURAL DIVERSITY OF NEW YORK CITY

Many people, particularly in our urban centers, are troubled by what they consider to be the excesses of the Negro Revolution. They question the need for demonstrators to lie down before trucks at construction sites. They may sometimes ask, "Why don't these people quit complaining and work hard to succeed as other ethnic groups have done? Why don't they save their money and invest in businesses? Why don't they concentrate on improving themselves? Why don't they form effective self-help organizations? Why do they rely on the government to do everything for them?" This article attempts to deal at least in part with approaches to these questions and hopefully, to stimulate thinking beyond some of the issues herein raised.

The Melting Pot Theory

Most adults of today were brought up on the concept of the melting pot theory which states that the newcomer to America during the great tidal waves of immigration underwent a process of acculturation which allegedly resulted in shaping him to a particular mold called American. Through this process the newcomer's strange dress, language, accent and even looks underwent a gradual change until he was unrecognizable from a second-generation American. To aid the process of assimilation, some of the newcomers and their heirs petitioned the courts to change or "Americanize" their names. A sociologist who observed this phenomenon formulated a law governing the process called "Hansen's Law" which, in essence says "what the son wishes to forget, the grandson wishes to remember."[1] This law covers a period of three generations. As an example, the Italians or Scandinavians or any other immigrant group, arriving in this country cling stubbornly to their language, customs and folkways because they are insecure in a strange place. Their children, however, through the process of public education and their eagerness to be accepted as Americans, rapidly learn to speak English, quickly adopt what they consider to be American ways. "In truth, the children were more in this world (America) than the parents. Often it was necessary for the fathers to turn for enlightenment to their sons."[2] Some become ashamed of their parents for their seeming ineptitude with the new language and customs. (Apparently all teenagers become ashamed of their parents at some stage, but the shame of the first-generation American is deeper and longer lasting). This curious phenomenon of the first-generation American eagerly accepting the majority's customs can be seen most recently in many of the first

[1]Hansen, Marcus L., *The Third Generation: Search for Continuity*, p. 1.

[2]Handlin, Oscar, *The Uprooted*, p. 253.

generation Puerto Rican American teenagers in the early 1950's who took to the black leather jackets and heavily ornamented belts affected by the native teenage slum-dwellers who were and are, of course, the majority. The second generation American or grandson of the immigrant, now feeling secure in his new society, returns easily to the practice of many of the customs of his grandfather's land such as festivals, a renewed interest in the language spoken by his antecedents or some other cultural practice indigenous to the country of his forbears.

Cultural Pluralism

America is composed of many diverse religious, racial and ethnic groups and each group has not melted into a common mold, but has added bits and pieces to form the mosaic that is American culture. Social scientists call this cultural pluralism. That is to say that although all are Americans and each has contributed mightily to the strength of America, we must strive for a respect for the differences in our religious and cultural beliefs which exist within our total national unity. While the motto, E Pluribus Unum, has great relevance, "out of many, one," there is no contradiction between the two. We are one nation, united by our Constitution, the pursuit of the democratic ideal and a common language.

The melting pot theory, therefore, presumed that all of the different people coming to our shores would be cooked, stewed or baked into one composite mass. In proper context this has some validity but only in terms of a common language, a similarity of dress and an abiding belief (in some cases intellectual rather than emotional) in the democratic ideal, a respect for the dignity and worth of the individual and a commitment to the concept of free enterprise and/or upward mobility. In other words, a man should have the opportunity to go as high as his ability will take him. For previous immigrant groups the pattern of upward mobility worked; as the language was learned and the foreignisms sloughed off he was assimilated into the mainstream of American society. The Horatio Alger story happened often enough to make it credible to Americans. For those who couldn't emulate Horatio Alger, there was still normal access to the middle class if one applied himself.

The American Dilemma

For the Negro or Puerto Rican immmigrant to the city the path of upward mobility was complicated by an additional factor: his color or what sociologists refer to as the visibility factor. "In 1900 color drew a line around several million people who were thereby condemned to permanent inferiority of place. Denied the full mobility with which other Americans sought out opportunities, the Negroes could not help but behave as a

group apart."[3] Egress from the ghetto or entrance into a trade union was difficult if not impossible. The current social revolution through which our country is passing centers around the concept of equality for all. This struggle has been in process since 1775, for when the phrase, "All men are created equal," was approved by the signatories of the Declaration of Independence, the battle was joined to see that "all" did indeed mean "all." The phrase was never taken to literally mean "are equal" for man's abilities range the spectrum. It has been interpreted to mean all men deserve an equal chance.

New York City has historically been a haven for the immigrant. Where she once received immigrants from other lands, now she receives immigrants from the South and Puerto Rico. Social scientists are fond of saying that there are more persons of Italian background in New York City than in Rome; more persons of Irish background than in Dublin; more Jews than in Israel, etc. They may now add to this, more persons of Puerto Rican background than in San Juan, and more persons of African background than there are in Accra. But they are all Americans and America must make our democratic philosophy a reality. New York City, the most pluralistic of all communities, has the greatest opportunity for success or failure in attaining this reality. If it is to retain the image claimed for it by radio station WNYC as, "a city where eight million people live in peace and harmony and enjoy the blessings of liberty," then it must respond to the accelerated drives for better opportunities for the color minorities in housing, employment and education. Cultural pluralism, indeed democracy itself, is undergoing its severest test. As teachers and administrators who embrace the concepts of cultural pluralism and equality of opportunity for all we must strive to transmit to all pupils the new vitality that democracy is gaining as a result of our social revolution. We can do no less.

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[3]Handlin, Oscar, *The American People in the Twentieth Century*, p. 14.

DISCUSSION QUESTIONS

1. What qualitative difference is there between the melting pot and cultural pluralism concepts?
2. Why do you feel there is such a gap between the practice and theory of the democratic ideal?
3. What is your reaction to the validity of Hansen's Law?
4. What is your reaction to the feeling that it is perfectly normal for ethnic or religious groups to "live among their own kind?"
5. Can education in a school with a homogeneous pupil population be considered realistic in today's world? Why? Why not?
6. What specific responsibilities have teachers and guidance counselors to implement the concept of "equal educational opportunity for all?"
7. How may this responsibility be met within a school? Within a classroom?
8. What credence would you give the visibility factor as a handicap to those minorities attempting to enter the economic and cultural mainstream of American life?
9. If there is evidence of pupil awareness of this factor as a handicap how can the teacher work to overcome it?
10. How can teachers help parents to take a more positive position that education is worthwhile?

HUMAN RELATIONS BOOKLIST

This annotated booklist has been designed to serve two functions:

1) to provide the entire professional staff with a reading list in the crucial field of urban education with its emphasis on the disadvantaged child.

2) to provide principals and supervisors with an annotated booklist with a view to encouraging the growth of Teacher Reference libraries in each school. Books for a Teacher Reference library may now be purchased "off-list" since they are no longer appraised for listing on the Approved List of Textbooks.

The Human Relations Unit would appreciate criticism and suggestions. Supplementary booklists will be made available from time to time.

Abrams, Charles

Forbidden Neighbors. New York: Harper and Row, 1955.

A critical analysis of housing segregation and discrimination as it affects Negroes, Puerto Ricans, Mexicans and Americans of Chinese and Japanese descent.

Adorno, T. W. and others

The Authoritarian Personality. New York: Harper and Row 1950.

A classic study on the psychological structure of a prejudiced person.

Allport, Gordon

The Nature of Prejudice. New York: Anchor Books 1958.

A must for a Human Relations library. A comprehensive examination of the disease.

Associated Publishers
1538 9th St., N.W.
Washington, D.C. 2001

Negro History Study Kit, Pictures of Distinguished Negroes and other excellent materials. Write for brochure and price list.

Baldwin, James

The Fire Next Time. New York: Dial Press, 1963.

The novelist turns to the essay for a powerful indictment of white supremacy.

Barry, Ruth and others

Case Studies in Human Relations in Secondary School. New York: Bureau of Publications, Teachers College.

26 actual cases of practical human relations situations in the classroom.

Berle, Beatrice Bishop

80 Puerto Rican Families in New York City. New York: Columbia University Press, 1958.

A medical study in a slum district of New York City stressing the importance of environmental factors in the lives of Puerto Rican migrants.

Bettelheim, Bruno and Janowitz, Morris

Social Change and Prejudice, Including Dynamics of Prejudice. New York: Free Press (Macmillan), 1964.

A new, revised edition of a classic analysis of prejudice by a well-known psychiatrist.

Briggs, William A. and Hummel, Dean F.

Counseling Minority Group Youth. Ohio State Board of Education, 1962.

A practical guide for counselors which includes a discussion of new vocational motivations for disadvantaged youth.

Burns, W. Haywood

The Voices of Negro Protest in America. New York: Oxford University Press, 1963.

A brief analysis of the racial crisis and the programs of the leading Negro organizations.

Cabot, Hugh and Kahl, Joseph A.

Human Relations—Concepts and Cases. Cambridge, Harvard Univ. Press, 1956.

A wealth of practical material based on case studies of interaction in society.

Cartwright, Darwin and Zander, Alvin

Group Dynamics—Research and Theory. New York: Harper and Row, 1953.

A collection of outstanding reports on group functions and group patterns throughout society.

Clark, Kenneth

Prejudice and Your Child. Boston: Beacon Press, 1955.

A classic analysis of the problem by a psychologist whose scientific findings were quoted by the Supreme Court in *Brown vs. Board of Education.*

Conant, James

Slums and Suburbs. New York: McGraw-Hill, 1961.

A description of the vast educational differences in these two areas with recommendations of a controversial nature.

Cook, Lloyd & Elaine

School Problems in Human Relations. New York: McGraw-Hill, 1957.

A text based on the theory that the school is only one of many community agencies.

Dabbs, James McBride

Who Speaks for the South? New York, Funk & Wagnalls, 1964.

A leader of the liberal Southern Regional Council offers a critical analysis of Southern leadership in the current racial crisis.

Daniel, Bradford, ed.

Black, White and Gray: 21 Points of View on the Race Question. New York: Sheed & Ward, 1964.

All points of view including the Southern are represented in this anthology.

Davis, Allison

Social Class Influences Upon Learning. Cambridge, Mass.: Harvard Univ. Press, 1962.

A reprint of an important 1948 Inglis lecture. The influence of social-class cultures on personality formation and intelligence. The author applies his scientific findings to the school situation.

Dean, John P. and Rosen, Alex

A Manual of Intergroup Relations. Chicago: Univ. of Chicago Press, 1955.

A basic handbook for workers in this field designed to achieve effective intergroup communication.

Franklin, John Hope

From Slavery to Freedom. New York: Alfred Knopf, 1963.

One of the best and most comprehensive histories of the Negro American from colonial times to the present.

Frazier, E. Franklin

The Negro in the United States. New York: Macmillan, 1957.

A thorough sociological study by the late Howard University professor.

Ginzberg, Eli

The Negro Potential. New York: Columbia Univ. Press, 1957.

A description of Negro gains since 1900 is followed by a description of the educational lag and the resulting damage to our national welfare.

Ginzberg, Eli and Eichner, Alfred S.

The Troublesome Presence: American Democracy and the Negro. New York: Free Press (Macmillan), 1964.

A history from colonial times to the present in which the authors emphasize economic and political factors in the story.

Gittler, Joseph B., ed.

Understanding Minority Groups. New York, Science Editions, 1964.

The philosophy of intergroup relations with basic facts and information about minority groups in the United States.

Glazer, Nathan and Moynihan, Daniel Patrick

Beyond the Melting Pot: Negroes, Puerto Ricans, Jews, Italians and Irish of New York City. Cambridge, Mass., Mass. Inst. of Tech. Press, 1963.

The melting pot vs. cultural pluralism with its failures and triumphs.

Golden, Harry

Mr. Kennedy and the Negroes. Cleveland: World, 1963.

A discussion of various aspects of the racial crisis. President Kennedy's history-making 1963 television address on the crisis is included.

Goodman, Mary E.

Race Awareness in Young Children. Reading, Mass.: Collier Books, 1964.

A pioneer experiment on attitudes toward race of white and Negro children in a city nursery school. Describes what the child sees, feels and thinks about race.

Gordon, Milton M.

Assimilation in American Life: the Role of Race, Religion and National Origin. New York: Oxford University Press, 1964.

The author recommends the maintenance of a balance between the needs of society and the needs of the various minorities in the country.

Griffiths, Daniel E. — *Human Relations in School Administration.* New York: Appleton-Century-Crofts, 1956.

Basic aspects of human relations are applied to the total school situlation.

Grimes, Alan P. — *Equality in America: Race, Religion and the Urban Majority.* New York: Oxford University Press, 1964.

Conflicts in three vital areas of our national life. The author concludes that only equality can preserve domestic peace.

Gruber, Ruth — *Puerto Rico, Island of Promise.* New York: Hill and Wang, 1960.

Island history from earliest times. The bulk of the book describes social and economic progress since 1940.

Handlin, Oscar — *The Newcomers: Negroes and Puerto Ricans in a Changing Metropolis.* Cambridge. Mass.: Harvard University Press, 1959.

The problems of recent in-migrants are contrasted with those of an earlier generation.

Handlin, Oscar — *The Uprooted.* Boston: Little, Brown, 1951.

The Harvard historian studies the great migrations that made the American people—motivations, problems, life in the ghetto, adjustment.

Handlin, Oscar — *Fire-Bell in the Night: the Crisis in Civil Rights.* Boston: Little, Brown, 1964.

The causes of our racial crisis from the point of view of a leading historian who makes a plea for moderation.

Hansberry, Lorraine — *The Movement.* New York: Simon and Schuster, 1964.

A vivid pictorial documentary of the civil rights struggle compiled by the Students Non-Violent Coordinating Committee. Brief captions by Miss Hansberry.

Hanson, Earl Parker — *Puerto Rico: Ally for Progress.* Princeton, Van Nostrand, 1962.

A brief survey of the Associated Commonwealth stressing geography, economics and history.

Harlem Youth Opportunities Unlimited

Youth in the Ghetto: A Study of the Consequences of Powerlessness and a Blueprint for Change. HARYOU, 1964.

An important report on Harlem and a comprehensive plan for dealing with the complex social ills of the area.

Hentoff, Nat

The New Equality. New York: Viking Press, 1964.

An unusual analysis of the civil rights movement emphasizing preferential treatment, educational parks and political action.

Humphey, Hubert H., ed.

Integration vs. Segregation. New York: Crowell, 1964.

The issues of school desegregation are examined by a group of experts.

Hymes, James L. Jr.

Effective Home-School Relations. Englewood Cliffs: Prentice-Hall, 1953.

Techniques designed to rebuild the unity between home and school.

Isaacs, Harold

The New World of Negro Americans. New York: John Day Co., 1963.

The contemporary mood of Negro Americans is analyzed via discussions in depth with some of most prominent Negro intellectuals.

King, Martin Luther Jr.

Why We Can't Wait. New York: Harper and Row, 1964.

An eloquent restatement of the aims of the civil rights movement and a discussion of nonviolent protest as a technique.

Klopf, Gordon J. and Laster, Israel A. (eds.)

Integrating the Urban School. New York: Teachers College, Columbia Univ., 1963.

A summary of the Conference on Integration in the New York City schools. Papers by Melvin Tumin, Martin Deutsch and others emphasize the problems which the integration of "culturally deprived" children present to the schools. 30 recommendations are made.

Lane, Howard and Beauchamp, Mary

Human Relations in Teaching. Englewood Cliffs: Prentice-Hall, 1955.

The dynamics of helping children grow—with illustrations from actual classroom situations.

Lewis, Anthony and The New York Times

Portrait of a Decade: the Second American Revolution. New York: Random House, 1964.

A brilliant reminder of the distance traversed in the past decade. The author calls it the Second American Revolution forgetting that Charles Beard appropriated that title for a description of the Civil War.

Maier, Norman R. F.

Principles of Human Relations. New York: John Wiley & Sons, 1952.

A basic text stressing role playing, group decision procedures and other basic techniques in the field of human relations.

Miller, Haskell M.

Barriers and Bridges to Brotherhood. New York: Abingdon Press, 1962.

A review of some of the problems and some recommendations for improving intergroup relations.

Mills, C. W. and others

The Puerto Rican Journey: New York's Newest Migrants. New York: Harper and Row, 1950.

A post-war sociological study of Puerto Rican migration to the mainland.

Montagu, Ashley

Education and Human Relations. New York: Grove Press, 1958.

A series of essays by the anthropologist including an essay on the *Importance of Human Relations through Education.*

Myrdal Gunnar and others

An American Dilemma. New York: Harper and Row, 1964.

A new edition of the monumental study which, even though first published in 1944, is still a must for an understanding of the racial crisis today.

Noar, Gertrude

Teaching and Learning the Democratic Way. Englewood Cliffs: Prentice-Hall, 1963.

A practical guide for the teacher in the development of democratic attitudes in the classroom.

Norgren, Paul H. and Hill, Samuel E. *Toward Fair Employment*. New York: Columbia Univ. Press, 1964.

A summary of fair employment legislation leads to the conclusion that only a federal FEPC would open all jobs to members of minority groups.

Padilla, Edna *Up From Puerto Rico*. New York: Columbia Univ. Press, 1958.

A sociological study-in-depth of a Puerto Rican slum area by an anthropologist.

Page, Homer *Puerto Rico—The Quiet Revolution*. New York: Viking, 1963.

A photographic documentary on island life describing the people, the land and thirty years of social and economic progress.

Parkes, James *Antisemitism*. Chicago: Quadrangle Books, 1963.

A history of antisemitism from early Christianity to the present.

Passow, A. Harry (ed.) *Education in Depressed Areas*. New York: Teachers College, 1963.

A must for an understanding of the culturally different child. A collection of essays by Kenneth Clark, Martin Deutsch and others of similar stature. Excellent analysis of urban school problems in the ghetto.

Pettigrew, Thomas F. *A Profile of the Negro American*. Princeton: Van Nostrand, 1964.

An indispensable volume for those interested in combating racist ideas with facts on Negro personality and behavioral traits. A Harvard social psychologist challenges many popular myths about the Negro.

Raab, Earl (ed.) *Religious Conflict in America: Studies of the Problem Beyond Bigotry*. New York: Doubleday Anchor Books, 1964.

A collection of essays on church-state problems and interreligious differences.

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Rand, Christopher

The Puerto Ricans. New York: Oxford Univ. Press, 1958.

A journalistic account of life in Spanish Harlem. The daily problems of a minority group in a metropolitan ghetto are vividly described.

Reissman, Frank

The Culturally Deprived Child. New York: Harper and Row, 1962.

A must for the student of the culturally different child. The author concludes that equality of opportunity is denied to children in culturally deprived areas.

Roche, John P.

The Quest for the Dream: the Development of Civil Rights and Human Relations in America. New York: Macmillan, 1963.

Summarizing the advance of human rights during the past 50 years, the author concludes that the struggle for equality by the Negro American is a necessary step in the realization of the American Dream.

Rose, Arnold M. (ed.)

Assuring Freedom to the Free: A Century of Emancipation in the United States. Detroit: Wayne State Univ. Press, 1964.

Gunnar Myrdal, Robert C. Weaver, Whitney M. Young and others discuss the past and present of the Negro in America.

Rose, Peter I.

They and We: Racial and Ethnic Relations in the United States. New York: Random House, 1964.

A brief account of the sociology of intergroup relations and the dynamics of prejudice.

Rosenberg, Stuart E.

America Is Different: the Search for Jewish Identity. New York: Nelson, 1964.

A study of Judaism in the United States which includes a discussion of the changing patterns of Jewish culture in our times.

Senior, Clarence

Strangers and Neighbors: From Pilgrims to Puerto Ricans. New York: Anti-Defamation League, 1961.

Examines the pattern, history and economic importance of immigration to the United States with particular emphasis on recent Puerto Rican immigration. The author analyzes behavior patterns of and toward immigrant groups.

Sexton, Patricia

Education and Income. New York: Viking Press, 1963.

A sociological study of types of education available to children of different social classes in a mid-western city. The plight of the economically disadvantaged child is emphasized.

Shannon, William V.

The American Irish. New York: Macmillan, 1963.

The varied contributions of the Irish to all aspects of the American scene.

Silberman, Charles E.

Crisis in Black and White. New York: Random House, 1964.

Although the author offers a brilliant analysis of the racial crisis, he seems to be pessimistic about racial problems in this country largely because centuries of oppression have created problems of self-identity among Negroes.

Silver, James W.

Mississippi: the Closed Society. New York: Harcourt, Brace, 1964.

A liberal professor at the University of Mississippi analyzes the historical factors that led to the riots accompanying James Meredith's admission to the University. The all-pervading doctrine, in 1850 as well as in 1964, has been white supremacy, whether achieved thru slavery or segregation.

Sklare, Marshall (ed.)

The Jews: Social Patterns of an American Group. New York: Free Press (Macmillan), 1958.

The author describes the actual day-to-day beliefs, practices and social organization of the Jews. A collection of essays by leaders in the Jewish community.

Stember, Charles Herbert

Education and Attitudes Change. New York: Institute of Human Relations Press, 1961.

The effect of schooling on prejudice against minority groups.

Stendler, Celia

Intergroup Education in Kindergarten and Primary Grades. New York: Macmillan, 1963.

A valuable guide to the elementary school teacher in the process of developing democratic attitudes in young children.

The Potomac Institute

The Civil Rights Act of 1964: A summary. Washington, D.C., The Potomac Institute, 1964.

A 10-page summary prepared by the Community Relations Service of the U.S. Conference of Mayors.

Taba, Hilda

Intergroup Education in the Public Schools. Washington, D.C., American Council on Education, 1952.

A description of a number of experimental programs in intergroup education.

Taba, Hilda and Elkins, Deborah

With Focus on Human Relations: the Story of an 8th Grade. Washington, D.C., Amer. Council on Education, 1950.

The story of experimentation in an 8th grade class from the first efforts to learn the needs of the children to the school program in effect 3 years later.

Thelen, Herbert A.

Dynamics of Groups at Work. Chicago: Univ. of Chicago Press, 1954.

A program for training in democratic group process.

Trager, Helen and Yarrow, Marion

They Learn What They Live. New York: Harper and Row, 1952.

Prejudice as it effects young children and recommendations for improving racial attitudes.

Wakefield, Dan

Island in the City. New York: Houghton, Mifflin 1959.

A sympathetic journalistic account of life in El Barrio, New York's Puerto Rican ghetto.

Weaver, Robert C.

The Urban Complex: Human Values in Urban Life. New York: Doubleday, 1964.

An account of our major urban problems and some of the ways in which government is attempting to solve them. The author shows how difficult it is for Negroes to get out of the ghetto.

Weinberg, Meyer (ed.)

Learning Together. Chicago: Integrated Education Associates, 1964.

A collection of articles from the magazine *Integrated Education*.

Williams, Robin M.

Strangers Next Door: Ethnic Relations in American Communities. Englewood Cliffs: Prentice-Hall, 1964.

A comprehensive study of race relations in the United States by a leading sociologist.

Yeager, William A.

School-Community Relations. New York: The Dryden Press, 1951.

A practical guide for community relations personnel.

Young, Whitney M.

To Be Equal. New York: McGraw-Hill, 1964.

A program to end racial conflict by attacking the basic causes. The author is the Director of the National Urban League.

Zinn, Howard

SNCC: the New Abolitionists. Boston: Beacon Press, 1964.

A sympathetic history of the aims and methods of the Student Non-Violent Coordinating Committee.

INSTRUCTIONAL FILMS ON HUMAN RELATIONS

The films listed below are recent accessions of the central loan collection of the Bureau of Audio-Visual Instruction. Consult the catalogue INSTRUCTIONAL FILMS AND TAPES, Curriculum Bulletin, 1962-63 Series Number 7, for additional titles, annotations, and instructions for borrowing.

NEW FILMS

ALL THE WAY HOME — 30 min. — J-A-V

Examines the confused reaction in a community when a Negro family stops in front of a house with a FOR SALE sign. The film explores the contagion of unreason and the guilt and other feelings which are barriers against a solution of the integration problem.

AN AMERICAN GIRL — 30 min. — J-A-V

The story of a teen-age girl who is faced with the problem of anti-Semitism, telling about her unwillingness to go along with the crowd, her struggle to resist community pressures, and her success in persuading the community to re-evaluate its own attitudes.

BOUNDARY LINES — 11 min. — T.T.

Deals with the barriers, visible and invisible, that men erect against other men. Film treats man's progress in improving his weapons but points out the slow progress in learning to live with racial, religious and ethnic differences.

CAST THE FIRST STONE — 42 min. — TT, J-A-V

This documentary film features interviews on location with Americans whose lives have been affected by prejudice and discrimination. Negroes in Los Angeles and Chicago, Jews in Detroit, Puerto Ricans in New York, Mexicans, Japanese and Chinese in the Midwest, describe their first-hand experiences and the outlook for the future. Useful for in-service courses. PTA meetings and assembly programs.

CRISIS IN LEVITTOWN — 30 min. — J-A-V

Records interviews with residents of Levittown, Pa. after a Negro family moved into an all-white community. Dr. Dan Dodson of the Center for Human Relations of New York University analyzes the interviews.

EPITAPH FOR JIM CROW SERIES

FACE TO FACE 30 min. TT, Community and Civic Groups

The problem of bringing groups together in mutual understanding and trust is here explored. Dr. Pettigrew, author, demonstrates that prejudice and discrimination do not always go together, nor are they always directed at the same objects. Dr. Alport's four conditions for attitude change are explored. The value of various kinds of intergroup contact for better race relations is examined.

14th GENERATION AMERICANS 30 min. 5-12, TT, Parents

Reviews whole history of Negroes in America. The Negro's role in government since the days of Reconstruction, as well as his many and varied contributions to every aspect of American life, are outlined. This film provides enrichment in details not commonly found in available materials.

THE NEWEST NEW NEGRO 30 min. JAV, TT, Parents, Civic groups

Dr. Pettigrew examines the new direction which Negro protest is taking today. The significance of "sit-ins" and freedom rides and the major changes in the status of the Negro American in recent years are considered. Examples of Negro educational and economic improvement and future possibilities for advancement are discussed with Whitney Young, Executive Director of the National Urban League.

TALE OF TWO LADIES 30 min. JAV, TT, Parents, Civic groups

Film emphasizes the long history of Negro protest against racial discrimination. The author, Dr. Thomas Pettigrew of Harvard University, presents sketches which illustrate specific attitudes that contribute to prejudice.

THE HIGH WALL 30 min. TT, A-V

Case study of a young bigot. Describes how he became "infected" and how his home life fostered the development of prejudice. The film shows that prejudice is a contagious disease which spreads from adult to child.

POINT OF VIEW #1 — CHALLENGE TO AMERICA
THE ROLE OF EDUCATION IN INTER-GROUP RELATIONS
25 min. JAV, TT, Parents

The film reviews some of the historical events which created a climate necessitating the teaching of intercultural education. Professor Van Til of New York University illustrates ways and means of meeting the challenge of good human relations among people of various religious, racial and nationality backgrounds.

RUMOR 6 min. 5-12

The case history of a rumor, how it starts, spreads and its results. It poses the question, "What should be our defense against rumors?" Film then calls for the projector to be stopped, with audience discussion to follow.

SAMMY LEE STORY 22 min. JAV, TT, Parents

This film treats of the positive aspects of integration through the technique of interviewing people on the West Coast. The film also relates the opposition encountered by Sammy Lee, the famous Olympic diver, when he attempted to move into a new housing development. Through the intervention of friends, Major Lee is offered housing elsewhere. The film poses the problem, "Does a minority group member have to be famous to secure decent housing?"

SKIPPER LEARNS A LESSON 11 min. Elem.

This film shows how strangeness can make a new situation (moving to a new town or school) difficult. A little girl and her dog, Skipper, move into a new neighborhood. Although the little girl plays with other children, Skipper refuses to play with other dogs because of their superficial differences. Skipper eventually learns that size, shape or color have no real meaning if people are basically nice.

A MORNING FOR JIMMY 28 min. JAV, TT

A Negro boy encounters racial discrimination. Then Jimmy becomes aware that, with education and training, he can obtain his choice of employment and place in society.

THE QUIET ONE 67 min. A-V-T-P

Donald, a disturbed Negro boy, is a victim of a disrupted home in Harlem. At the age of ten, he is sent to Wiltwyck school where, with the aid of a psychiatrist and the counselors, he is finally set on the road to rehabilitation.

THE TOYMAKER 15 min. E-J-A-V

Two puppets, one spotted, the other striped, fight over their differences. On learning that they were crested by the same toymaker, who

loves them equally, they realize that their differences are not important. The outcome is better human relations.

BROTHERHOOD OF MAN 11 min. J-A-V

We are all in each other's backyard today and must conquer the green devil of misunderstanding and jealousy.

HOUSE I LIVE IN 10 min. E-J-A-V

Develops the theme of understanding religious and racial problems. A group of boys finds common interests through the intercession of Frank Sinatra, who also sings Carl Robinson's song, "The House I Live In."

MAKE WAY FOR YOUTH 22 min. J-A-V

Startled into action by tragedy, everyone in a typical American town works together on a youth program and the fences between neighborhoods, races and religious begin to break down.

NEIGHBORS 10 min. E-J-A-V

Using music without narration, this film shows through animated drawings how two men, previously good neighbors, become deadly enemies because each insists upon sole possession of a flower which springs up on the line dividing their property.

NOTE: Meaning of Symbols
E—Elementary
J—Junior High School
A—Academic
V—Vocational
T—Teachers
P—Parents
TT—Teacher Training